

BUI. Eudrm. rc*a8C»t and knowledge,
whicit is UK?

i. T. c. 14.
P. <»4. tum. principle and original cif mil „ •—•
For (s&ith

iiLOf*fr* K,\ \ * * * »'\ ' * \ *
II€) Aoyov «|ijf if <*v Aoy<K, ^AA« fi
icpurrov

The principle of reason is not reason,
but

thing better,— Where he also intitnat<»8
this to be the proper and essential
character of the Deity;

rl o5» *v JCffirrw Jtai fViirri|io|^% 7rA??V o Btcif:
Kor what

is there, that can hi* bettor than
knowledge* but God?— Likewise the
same phiiosophtT elmwhere
plainly detenniiies, that there i«
morality in the nature of God ; and that
his happinesB consistetb
principally therein, mud not in
external things,

and the exercise of his
power ; w fA»

T

*

/card r«i»rai'f fcnriu cnfvik>;ioAoyi7/<ji*ov ifjiiiv,
^i<tprt«p m»

i«» i<m K*«I ;<oiciipf<7C% «

Ad Si* aiiVnV «t!rcicf n*ai

r

TIC <Tv«c r^y f iifTii*. That every man
hath no nnicli of happiness, as he hath of
virtue am) wisdom, of acting according¹
to these, ought to In* confessed and
acknowledged by us, it bring: a thing,
that may be proved from the nature of
God, who

is happy, but not from any external
goods, but he-cause 'he is himself (or
that which he is) in

such a manner affected according to
his

—that is, because he is essentially moral
fir-

Which doctrine of Aristotle's to
been borrowed from Plato, who in Iiis
J>€ *Republic***? discoursing about moral

virtue* occasionally falls upon this
dispute concerning the *mmmum bonum*,
or chiefest good ; wherein he eon-chides,
that it neither consisted in pleasure*
t»

* Dif H^i'MiMim* lil». \i. p. -177, "J««T,